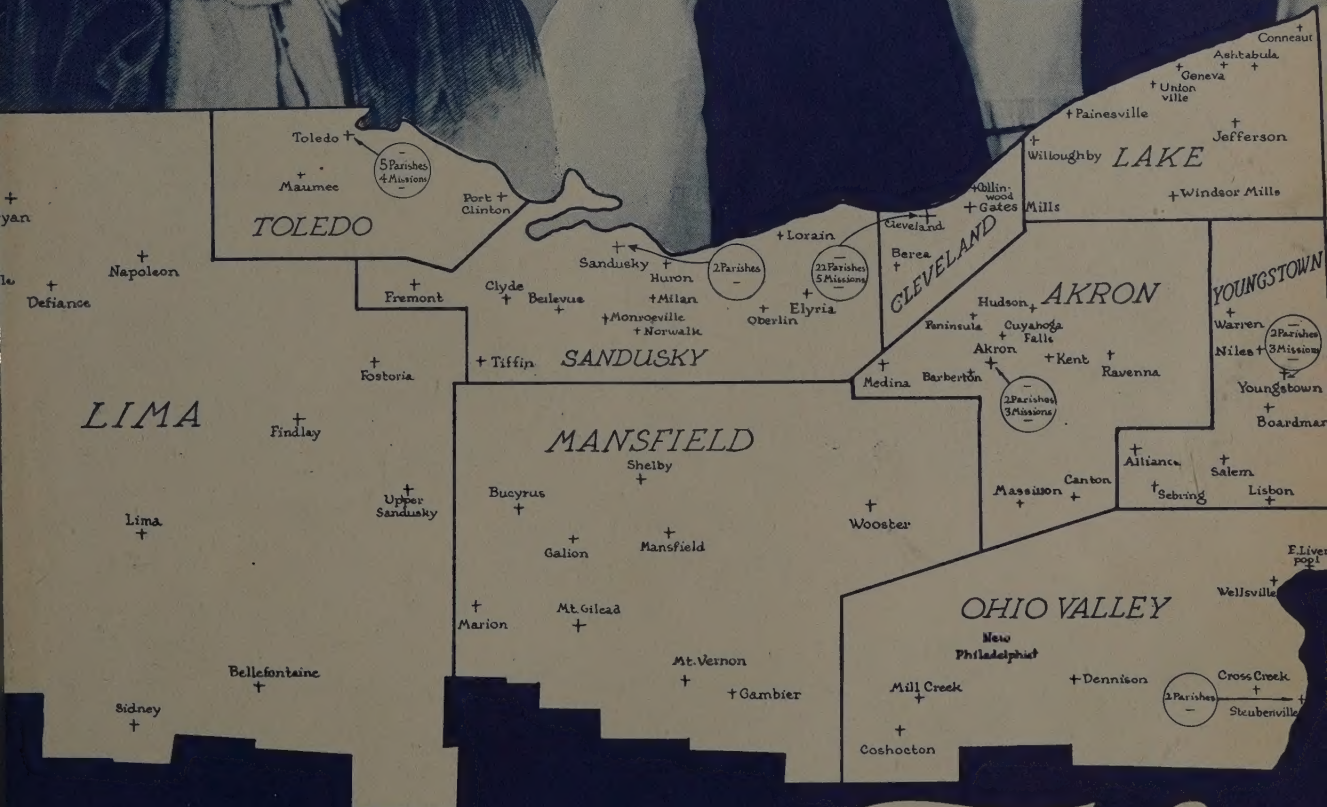


CHURCH DIVINITY SCHOOL
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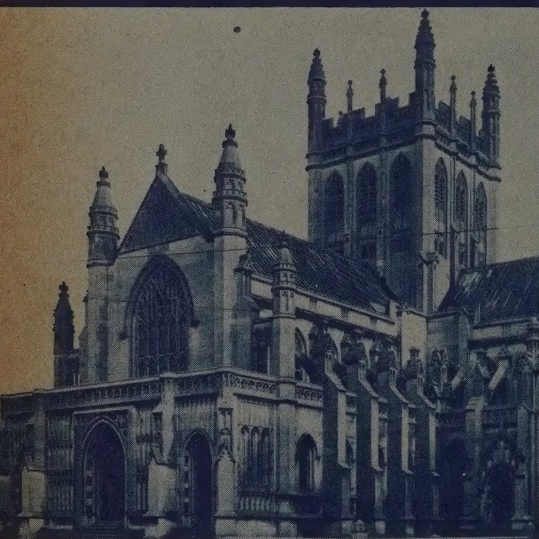
Cleveland: Convention Host



St. Paul's Church, Norwalk (above, left). (Below, left) Trinity Cathedral, Cleveland. St. Peter's Church in Ashtabula, O. (above, right), was or-



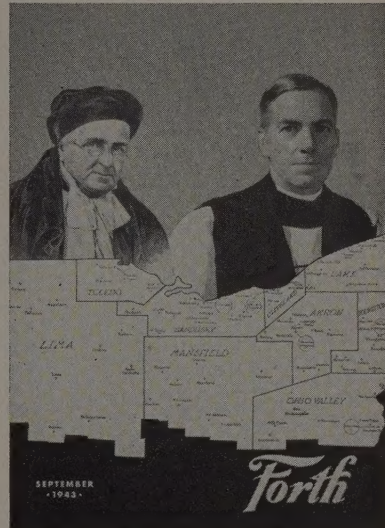
ganized in 1816. The present church was consecrated by Bishop Philander Chase in 1829. (Below, right) St. Timothy's Church, Massillon.



Cleveland night scene along the Cuyahoga River.

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What may well turn out to be a history-making General Convention of the Church assembles in Cleveland, Ohio, Oct. 2-11. The Church's Program for the critical triennium ahead will be laid out and adopted by Convention. The Presiding Bishop has important recommendations which he will submit, calling upon Convention to launch a "Christian Offensive" which would carry the Church forward in many areas. The Diocese of Ohio, shown on our Cover, is host to the Convention. First bishop of that diocese and a pioneer missionary in the middle west was Philander Chase (shown at top, left), while the present Bishop of Ohio is Beverley D. Tucker (right), brother of the Presiding Bishop.

Do You Know--

1. Where the official opening service of General Convention will be held?
2. How much the total Niobrara Convocation offering was this year?
3. What kind of conveyance the Rev. John Aaron uses in his south India diocese?
4. Who are some of the new visitors to the University of Wisconsin Episcopal Student Center?
5. Why Bishop Y. Y. Tsu of Kunming is in the U. S.?
6. Who is in charge of America's Alaskan defenses?
7. What people Christ Neighborhood House in Carbondale, O., serves?

Answers on page 26.

THE NATIONAL COUNCIL

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Home Front Challenge

Gendreau

One of the great "Home Front" opportunities which the Presiding Bishop will present to General Convention when it meets in Cleveland, Oct. 2-11, will be work among the Negroes of our country. There are thirteen million of them, only five million of whom are said to have any religious affiliation. Bishop Tucker will recommend a large missionary program among them as part of the "Christian Offensive" which he proposes the Church launch during the next three years. This young man is a symbol of his race and the opportunity open to the Church.

Our Blessings Are A Trust

By H. ST. GEORGE TUCKER, D.D., The Presiding Bishop

IN this war we proclaim ourselves to be fighting for freedom, justice, and righteousness. We are striving to maintain the democratic ideal of equal opportunities for all, and special privileges for none. These are noble aims. They are in accord with what Christ had in mind when He bade us pray, "Thy kingdom come, Thy will be done, on earth."

Can we truly say, however, that the advancement of God's Kingdom of freedom, righteousness, justice, and love is the motive which gives driving power to our efforts? Is not the motive which really stirs us to action the threat to our American institutions and way of life? If these had not been imperilled, could we have counted on the existing united and sacrificial effort to uphold the principles and extend the blessings of God's Kingdom throughout the earth?

Defense of one's country against external foes is an obligation which even on the human level is recognized as binding upon every citizen. "It is sweet and fitting to die for one's native land" is an axiom that has come down to us from ancient times. Even from the human point of view, however, the mere repelling of an attack is not a sufficient guarantee of permanent security. Our obligation will not be fully met until we have removed the cause which led to the danger.

The cause that lies back of our present danger is obviously not a lack of material resources as compared with those of the aggressor nations. It is rather in the use that we have made of our unrivalled blessings. In the first place, we have too often regarded them as a store upon which the strong and clever could draw for their own private gain rather than as a trust to be used to promote the common good of all the people.

We have in practice not always been loyal to one of the basic principles of democracy: "Equal opportunities to all, special privileges to none." We have sometimes used our vaunted freedom as an opportunity to gratify our selfish desires and have repudiated any responsibility for self-control and mutual helpfulness. Free institutions depend for successful operation upon moral qualifications.

Moreover, the virtues upon which freedom depends do not grow spontaneously in the soil of human nature.

They are the product of seeds implanted in that nature by God. "Where the Spirit of the Lord is, there is liberty." The Athenian orator said truly, "Eternal vigilance is the price of liberty," but to this we must add that constant recognition of our dependence upon God is the only guarantee of its effective working. Since the purpose of the Church is to bring men into communion with God through Christ, there never was a time when we should feel more impelled than in this present emergency to support the Church in the fulfillment of the mission entrusted to it by its Founder.

Another equally potent cause of the danger that confronts us is our failure to recognize that a nation no less than an individual holds its blessings in trust. The time has come when this trust must be interpreted in world terms. If the democratic principle of equal opportunities for all, special privileges for none, has proved its worth in our own country, we are under obligation to apply it to international relationships. If our religion has developed in us those moral qualifications upon which the efficient working of freedom depends, it should be not only our duty but our privilege to make it available to others.

Whatever purpose Christ had in founding His Church, it was a world purpose. St. John does not say that God so loved America or England that He gave His Son. When St. Paul says that Christ, though He were rich, became poor that we through His poverty might be enriched, he was not speaking of any particular race or nation. He means the world as a whole. If in the Providence of God, America has been enriched both materially and spiritually, this does not mean that we are God's favorites. Our blessings are given to us in trust for the whole world.

We need to remind ourselves of these things on the eve of General Convention because the missionary program which Convention will be called upon to set forth for the Church is designed to enable the Church to transform the danger that confronts us today into opportunity. This opportunity should provide us a compelling urge to give ourselves in effort and sacrifice that God's purpose for the world of our generation may be fulfilled.



John Aaron and son, Soundara Ragan.

TOURING INDIA BY BULLOCK CART

By JOHN AARON

"Mine is a small mission. I have 360 adult baptisms in a year," writes the Rev. John Aaron from the diocese of Dornakal in south India. His idea of a "small mission" will sound strange in many an American parish. Larger figures are reported from older missions in the diocese of Dornakal. Baptisms total more than 8,000 a year for the diocese.

Mr. Aaron, whom many American Churchmen will remember from the time when he was a student at Northwestern University and the Seabury-Western Divinity School, has recently been placed by Bishop V. S. Azariah, his father-in-law, in an undeveloped part of the diocese where Christian work is relatively new and there are few Christians. Like other clergy, he has charge of a group of scattered villages and spends endless time visiting them.

I do all my touring in a bullock cart. At first I used to ride around on a cumbersome cart, doing not over three miles an hour on a good track. Now I have a 1943 model, small and light, built for speed and utility, so the bulls sometimes go five and even six miles an hour.

In the interior of the cart, a space 3 by 4 feet, I have fixed a bed 18 inches high. All my luggage, *i.e.*, necessary Church equipment, suitcase, drinking

water, kitchen box with food and utensils, go under this bed and I sit on top. My camp cook is the driver, and space must be found for his luggage which fortunately is nothing but a small bundle of clothes.

Driving an automobile is easier than driving a bullock cart. You can stop a car when you want, but not a stubborn pair of bulls. Not long ago I was on the way to a village, driving this outfit, and it was dusk. I was only half a

mile from my destination when one of the bulls got frightened at something and shied. One wheel went over a bank and before I could jump out the cart turned over. I rolled out in a very undignified manner, with the leather suitcase on my back. I was jolly glad it was not the kitchen box. The frightened bulls broke the harness and bolted. Luckily I had only a few abrasions. This is my second fall but as yet my bones are intact.



Gendreau

Mr. Aaron does his traveling in this kind of bullock cart.

When I go camping in the villages I stay in the village resthouse, a thatched room 8 by 12, half kitchen and half for rest. The mission hut is usually a combined school, chapel, and living quarters for the teacher and his wife. When I visit a house where there are some inquirers, that is, people interested to know more of Christianity before definitely starting instruction for baptism, the custom of the village is to offer a seat, which is always a rough bed. I sit on this, and then the lady of the house brings a small bit of cowdung with a live coal on it, and some raw tobacco leaves, home-cured. She says, "Please have a smoke." In these parts almost all village women smoke, not cigarettes but very strong cigars which they roll out of raw tobacco leaves. My, these cigars are strong enough to floor a horse.

In most villages I sit alone all day, reading or writing in the little bare unfurnished restroom, for the people are away, working hard to keep from starvation. They come home about seven in the evening, and the women folk have to start their cooking. Not until nine can you get them all.

Here in India we are in the midst of a political upheaval. The average villager does not know what independence is. To the outcaste his one and only ruler is his caste master, who treats him like a dog. He feels that no matter who his master is, his lot is poverty, degradation, and oppression. One vil-

lager said dejectedly to me, "All this talk of independence is for the educated and the rich and the high-caste man."

During my stay in the United States, I was a student and thought as a student, and had no practical contact with villagers and their problems. From Chicago I was dropped right into the heart of Indian village life. During these ten years I have seen a lot. I go through village after village, living and praying with the oppressed, outcaste and downtrodden, and come face to face with instances without number of injustice and cruelty perpetrated by my own countrymen. I used to defend the caste system against the incriminations of foreign writers; now I begin to feel that those writers just about touched the surface. Real independence, economic, social, and political, must begin in the villages.

The government is doing something to wipe out poverty. It is not an easy job. To remove economic ills the government can do anything boldly, but when the question of social and religious evil comes, the hands of the government are tied and it is for the educated Indians themselves to take the lead. I know that some people are doing it. Christianity and the missions are pioneers and leaders in this effort.

The Aaron family was in the garden in front of the house a few days ago when a woman approached, carrying a little calf in her arms, followed by a starved-looking cow, all skin and bones, hardly able to walk.

The woman laid the calf at my feet and started to weep bitterly. Through her tears she said, "Sir, your God and

(Continued on page 33.)

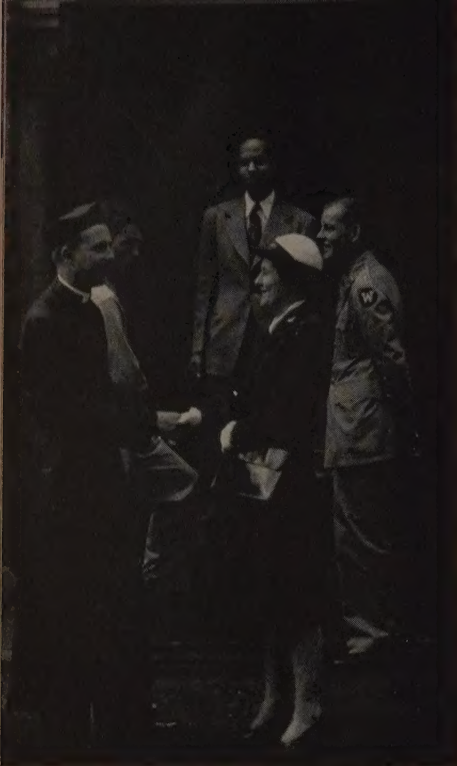
A young Hindu of South India.



Monkmeyer

Youth in Uniform Beat

WAVES, ENGINEERS, SAILORS VISIT UNIVERSITY



The Rev. Gordon E. Gillett greeting a Wave after service at St. Francis House.

AT least 3,500 new people in training on the University of Wisconsin campus in Madison have added new elements to the already busy schedule of St. Francis House, Episcopal Church student center. Waves, sailors' radio school students, metallurgists, army engineers and A.S.P.'s for army special training, find their way into this hospitable house where the Rev. Gordon E. Gillett is chaplain, Peggy Thompson is counselor, and a student vestry, six men and six girls, manage affairs of house and chapel through half a dozen active committees.

The people who frequent the house "care far more about coming to church than about social events," the staff has discovered. Acolytes and lay readers help in the daily services; a student choir and altar guild function steadily, though the war keeps taking away members; an Every Member Canvass is a regular event, carried on by students among students, ten teams making more than 500 calls. Contact is made with every Episcopal Church student on the campus, to inform them of the student center program.

Chaplain and counselor each have

classes on Church or Bible subjects. Playmakers, Inc., is the dramatic club, now learning to choose plays with small casts so that characters won't be drafted just before the curtain goes up. *The Stylus* is the lively St. Francis House newspaper, published monthly, more or less, and now in its tenth year. Tea, usually with music and an open fire, and dancing, bridge, or ping pong according to mood, is available every afternoon from 4 to 5, for anyone, not for Church students only. Sundays it is a morning coffee hour, after church, from 11:30 to 12:30. "Come and get acquainted," runs the notice. "You meet the oddest people."

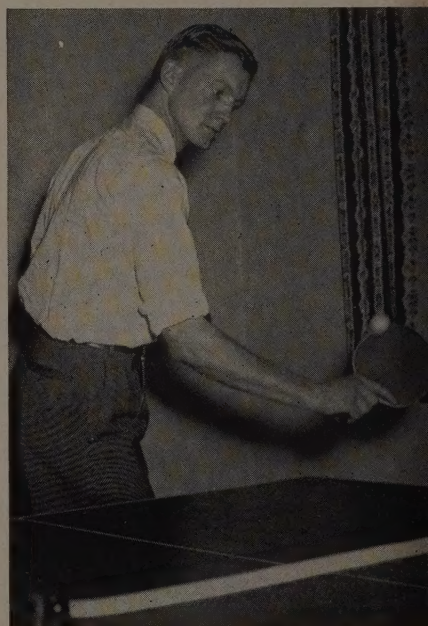
Among several kinds of community action rendered by the house one of the most highly valued has been a messenger service for patients in the university infirmary, with all sorts of errands done.

Nine men students live in the house,

Recreation at St. Francis House (right) may be ping pong, bridge, dancing or just talk. (Below) Students raised money for this grand piano.

among them a refugee aided from the refugee fund raised by the house. Three of last year's students are now in seminaries, two others are postulants.

With a budget of just over \$8,000 a



Path to St. Francis House

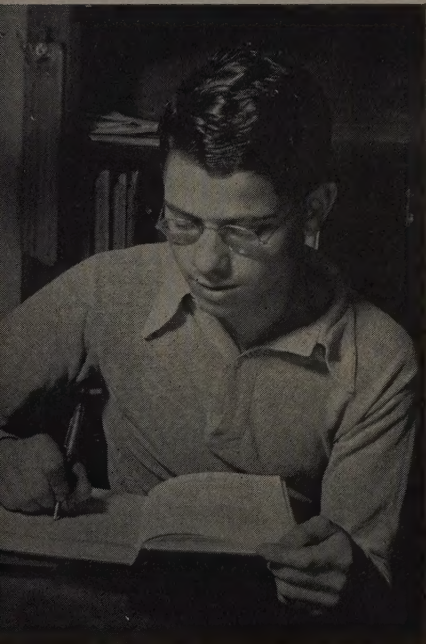
WISCONSIN EPISCOPAL STUDENT CENTER

year, the work of the house is supported largely by the three Wisconsin dioceses, Milwaukee, Fond du Lac, and Eau Claire; also by the United Thank Offering, from which the counselor's

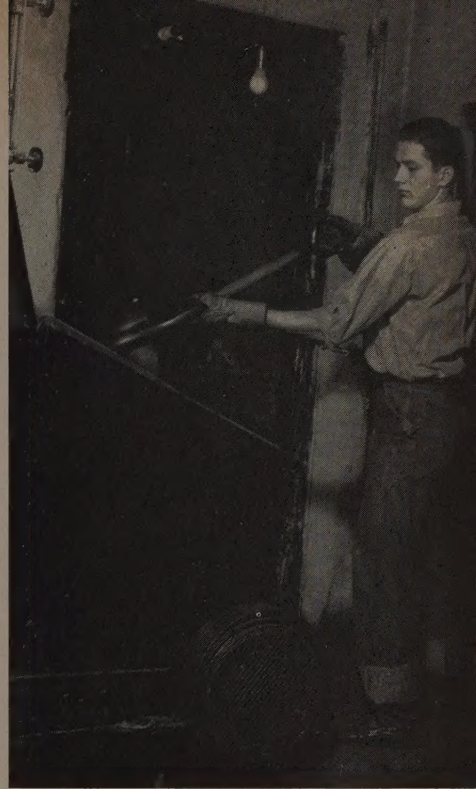
salary comes; by contributions totalling \$800 to \$1,000 a year from the students, and from Friends of St. Francis, an organization of interested contributors.

This Church program for students in Madison began in 1915 when the rector of St. Andrew's Church, Morton C. Stone, gave part of his time to work among the students. The late Bishop William Webb of Milwaukee, who chose the name of St. Francis for the student center, was a leader in securing funds for the present building, which was opened in 1930.

The house leaves its impress on those who frequent it. A navy flier, formerly among the students there, sent a contribution recently, mailing it through an uncle as the flier is limited to two letters a week. Forwarding the gift, the uncle wrote, "When a man flying somewhere in the South Pacific takes time out to remember St. Francis



Peter Loewenstein (left), a German refugee is partly financed at the University of Wisconsin by Church students. (Below) A Sunday congregation at St. Francis House.



This house resident earns his room by working for the student center.

House, I think we may say the House is doing a fairly good job."

The Church and the Peace

There can be no hope for the revival of international coöperation or of free, liberal institutions except upon a spiritual foundation. We cannot look to the future with confidence, apart from the contribution of Christianity in sustaining the spiritual values of national and international life.

"To give light to them that sit in darkness, . . . and to guide our feet into the way of peace" may be applied today to the opportunity of the Church in dealing with the perplexed and suffering peoples of Western Christendom.

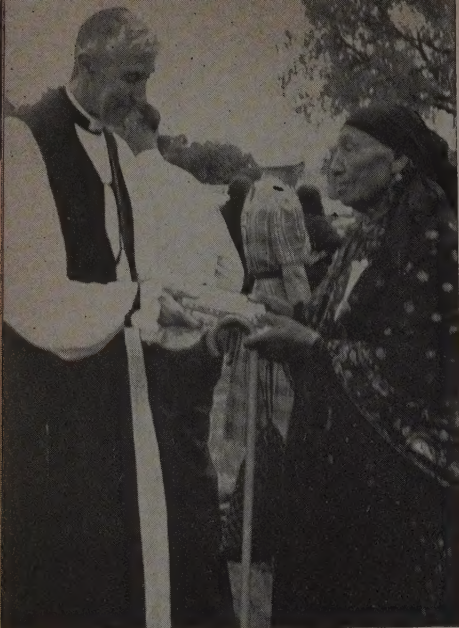
It is the essential creed of Christianity that the forces of life, renewal, and construction are stronger than those of reaction and decay. Men who are in touch with Christ are in touch with unconquerable resources.

—F. R. Barry



Indians Go "Over Top"

DESPITE WAR, OFFERING TOTALS \$6,400



Presiding Bishop H. St. George Tucker receives beaded Prayer Book and Hymnal from Mrs. American Horse. (Right) Bishop Tucker talking with Indians by his tepee.

HIGH EAGLE" they called the Presiding Bishop of the Church when recently he attended the Niobrara Convocation of Dakota Indian Churchmen in the rolling country of South Dakota, "High Eagle" perhaps because of his tallness but more especially because he is the head of their Church, the Episcopal Church, of which more than 10,000 of them are members.

For three days, the Presiding Bishop lived in a tepee like the 1,200 Indians who had come for miles to attend this annual gathering. The Convocation has been a tradition among them for two generations. It began in 1870, three years before young William Hobart Hare gave up his comfortable living in Philadelphia and went out, on the heels of the worst blizzard the region had ever known, to become the first bishop for the Dakota Indians. Under Bishop Hare and his successors, down to Bishop Blair Roberts of today, the fame of this unique Indian assembly has increased.

Men, women, youths and children, come by truck, by horse and buggy, and on horseback. During the three-day session they discuss Church problems, their part in the Church's work, plans for the year ahead. They wor-



ship reverently under the canopy of tree branches erected as a temporary church out in this open country. Their Prayer Book contains in alternate columns the services of the Church in the Dakota language and English. The reverence and devotion with which they enter into the services were among the most striking impressions made upon the Presiding Bishop.

Sidney Bearsheart, a Dakota priest, was elected chairman of the Convocation. Such names as Mrs. American Horse and Mrs. Yellow Cloud were noted among the women who took active parts in the sessions of the Woman's Auxiliary. The Rev. Vine Deloria, another Dakota priest, was leader of the youth section. Many of those who were present are descendants of famous Indian chiefs.

The generous offerings made at these convocations, for the work of the Church throughout the world, are almost as old a tradition as the meeting itself. Year after year, visitors and reporters are astonished at the amount offered, especially as these people have never been wealthy and often for sev-



A young Indian boy leads procession at big closing service. More than 1,000 Indians attended convocation this year.

at Niobrara Convocation

T SOUTH DAKOTA MEETING



Bishop Roberts (above) chats with Indians at convocation. (Left) Children attending convocation class where they learned about work of their Church outside the borders of their district.



Mrs. Alice High Pine with Rachel Georginia Pine outside their tepee. The women alone gave \$4,400 this year.

eral years together have suffered from drought, unemployment or other economic ills, which press harder on them than on many of their white brethren. The women take the lead. Last year the offering was \$3,800. This year the women alone gave over \$4,400 and the total offering was \$6,401.

"I have seldom seen such devotion to the Church as was exhibited at the Niobrara Convocation," commented the Presiding Bishop. "It is quite evident the Church has made a deep impression upon the lives of these native Americans and plays an important part in their living."

They have always been able to look beyond parochial and diocesan horizons. The first ordination of a Dakota Indian took place in 1888. At a memorial service thirty years later, the offering was sent to the first Chinese bishop, then recently elected. The Woman's Auxiliary budget includes a variety of missionary objects. During the past year, in addition to the convocation offering, they have given with marked generosity to the fund of the Church's Army and Navy Commission.

There are fifteen or more Indian clergy in South Dakota now, assisted by nearly fifty lay catechists, while among the white clergy in the Indian field are a number who have given many years of wise and devoted leadership. "The Church has been getting good 'dividends' from the investment made here in the past," Bishop Tucker stated. "Our two remaining schools, St. Mary's High School at Springfield and St. Elizabeth's Home, Wakpala, are particularly strategic. In these schools the young Indians are trained in the Church.

"It is hardly likely that this work will ever be self-supporting," Bishop Tucker adds, "but I am convinced that by putting more money into it for the next ten or fifteen years, the Church will be well repaid by the results. We have a fine lot of clergy serving nearly 100 chapels. A larger proportion of these Indians are members of our Church, it is said, than in any other community of its size in America. We can well be proud of the work which Bishop Roberts and his staff are doing. The rest of the Church might well emulate our fellow Christians among the Dakotas. The experience of visiting the Niobrara Convocation is one which I shall long remember."



Patterson Boys at Front

North Carolina Students Serving Country

up with Patterson. It was intended to offer opportunities for boys of limited means to earn their way through school, and at the same time to get the wholesome discipline of work. The cost is \$360 per year, plus the required hours of work, but not all the students pay the \$360. Eleven of the boys now in school are on full scholarships. The average paid by each student is \$20 per month, but no boy is refused admission because of inability to pay.

The Rev. Boston M. Lackey, rector of St. James', Lenoir, N.C., is the

school chaplain, and drives the ten miles every Friday morning for a celebration of the Holy Communion. One of the students, a prospective candidate for the ministry, serves as acolyte. The religious side of the school's life is constantly expressed in a simple, natural, wholesome way.

Patterson, which is an accredited high school with a staff of well qualified teachers, has developed the kind of boys who serve their country well in war, and will be able to contribute much to the winning of the peace.



A Patterson student takes his turn as an air raid spotter.

MORE than three score young American servicemen fighting in the jungles, deserts and northern snowy wastes today look back with nostalgia in their few leisure moments to a quiet old alma mater on the lazy Yadkin River in North Carolina. For here at the thirty-five-year-old Patterson School in Caldwell County is where they spent the happy, carefree days of their boyhood.

On the school's 1,300 acres of rich farm land and wooded hillsides these future heroes learned to till the soil, milk cows and plant crops in the most modern manner. Courses in mechanics, too, as well as academic training went hand in hand with agricultural studies.

This fall there will be about seventy boys in residence at Patterson helping to care for a herd of thirty-five Guernsey cows and the 500 acres which are now under cultivation. Every boy who comes to the school must share in the work. That is in keeping with the ideals and purposes of the founders, and the traditions which have grown



(Above) Study hour in the science laboratory. (Below) Swimming is one of the favorite outdoor sports of Patterson boys. Mr. George F. Wiese, a former Church Army man, has been the school's superintendent since 1936.



CHINA OFFERS CHRISTIAN CHURCH GREATEST OPPORTUNITY

“CHINA today offers the greatest opportunity for work the Christian Church has ever faced. . . . The whole course of Christian civilization may well be determined in China. . . . We must not fail to share with the Chinese all that Christ has given us.” These and other comments by men who know China indicate the Church’s opportunity there today and in the years immediately ahead.

The sweeping changes which have taken place in China in recent years; the upheaval which has sent fifty million Chinese into the west and southwest of their nation and the resultant mushrooming of cities and towns with the coming of this new population are well known to all.

Perhaps it is not too clearly understood what an important part the Christian Church and more especially our Episcopal Church has played in these developments. The Episcopal Church has been in the vanguard and in the midst of all these changes since the earliest months of the war when our Chinese clergy from the Yangtze Valley shepherded their congregations on the long dangerous journey as refugees from the invasion. The Church, in other words, has been constantly with the Chinese, Christian and non-Christian alike, during their travail. And thereby has been written what is likely to be adjudged one of the most glorious chapters in our Church’s long history.

In free China, embracing the western and southwestern portions of the country, our work now includes Hua Chung College at Hsichow near the Burma border; secondary schools at Tsingchen and Maolin; work among students at Kunming; evangelistic work in many places, notably in Chungking, China’s wartime capital; clinics

and health centers, especially at Hsi Hung, near Maolin, providing the only relief available for miles around.

This task is going forward against what seem to many insuperable obstacles. The cost of living has risen appallingly. The simplest fare in Kunming, for example, costs six dollars a day in U. S. currency, for one person. Teachers at Tsingchen have been working at night by the light of beeftallow candles to conserve expenditures. Clothing costs have risen as much as eightfold in the past year.

In what is now occupied China, our missionaries are interned but the Chinese clergy and lay leaders are at work and most of the parishes and missions are active. St. John’s University, Shanghai, under Chinese leadership has its largest enrollment. After the war there will be great expansion in the three large districts, Shanghai, Anking, and Hankow, which for so many years have been the special responsibility of the Episcopal Church. We must be prepared to meet tremendous needs and opportunities, both in material reconstruction and in personnel.

In spite of all the hardships which our China missionaries face, there is no complaining. Instead, one of them writes: “We cannot tell you the depth of gratitude that stirs us when we think of the way you at home are standing back of us.”

Perhaps we should answer: “We have done so little, so late.” But above all, we must say: “We are going to do more! More in money to help you meet the tremendous costs! More in personnel to help you keep on with your task!”

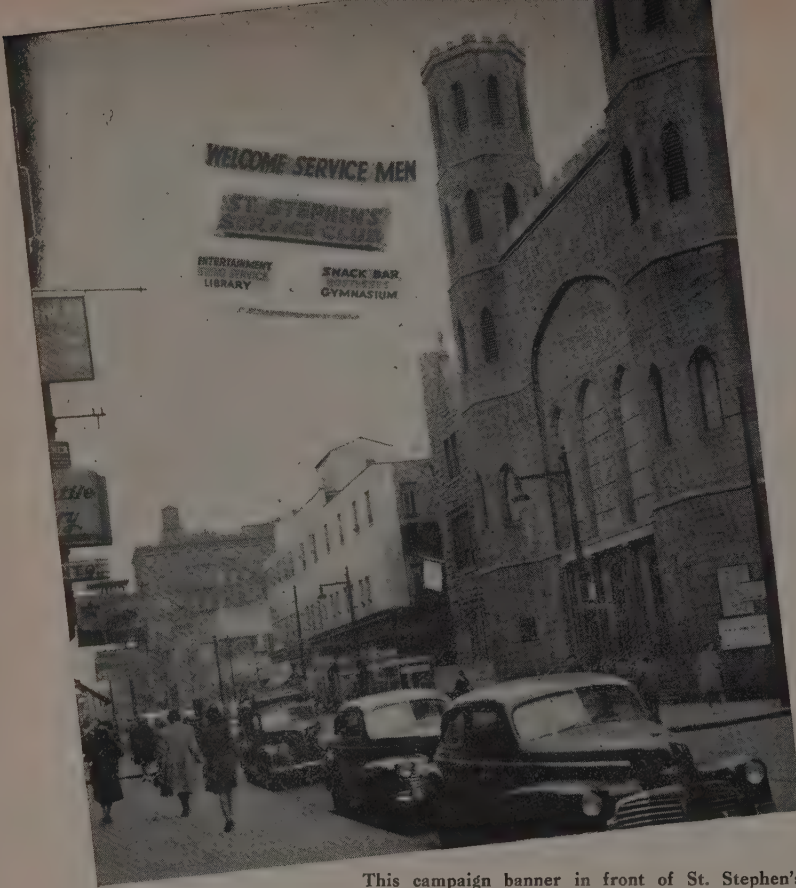
The Presiding Bishop puts China at the top of the list of opportunities in the Christian Offensive which he will call General Convention to undertake. China is truly our greatest missionary opportunity today!

(Below) The spirit of the Chinese is caught in this United China Relief poster.



Service Club

ST. STEPHEN'S CHURCH



This campaign banner in front of St. Stephen's Church, Philadelphia, directs men in uniform to the Service Club.

RECENTLY a British cruiser limped into the port of Philadelphia at four knots an hour with her entire prow blown off. Her weary crew had been looking forward eagerly for months to shore leave and a homelike place to spend their leisure time. So when the ship's chaplain, Padre Boulton Jones, learned that St. Stephen's Service Club, in the heart of downtown Philadelphia, was "C of E" (Church of England), you can guess the rest. It has been home for some 500 English lads ever since they put foot in the town. French sailors, with and without the Lorraine Cross on their sleeves, Christian and Mohammedan, all our allies, are learning what our own boys have discovered—that the Church here in this historic old city is on the job, and is providing the men in uniform with one of the country's finest Service Clubs.

Situated near the unloading points for servicemen coming into Philadelphia from the U. S. Navy Yard and neighboring Army posts, it has sprung

from a modest center to one of the most active clubs in town, averaging 2,500 men monthly. From early morning until late at night, every day in the

week, men from all the armed services—soldiers, sailors, air corps, and marines—are constantly coming and going.

Several months ago Bishop Oliver J. Hart saw the need for a dignified club with a Christian, homelike atmosphere and suggested to the rector, the Rev. Alfred Price, and the vestry of St. Stephen's Church that they permit the diocese to use their very compact community house. This, Bishop Hart found the parish willing and eager to do and soon the building was renovated and redecorated and ready to serve the scores of men in uniform who visit it daily.

Hundreds of women from the parishes are manning the snack bar, serving as hostesses and supplying on the House Committee and registration desk. The Diocesan Woman's Auxiliary and Girls' Friendly Societies provide the reserves for these services. The clergy of the diocese provide the Chaplain for the Day, whose job it is to counsel the men, keep everyone happy and conduct such services as may be required. The Churchmen's Club and the Brotherhood of St. Andrew supply the "Host of the

Servicemen and hostesses gather about the piano for a sing. The clergyman at the left is the Rev. William H. Aulenbach, Rector of Christ and St. Michael's Parish.



Welcomes Allies

PHILADELPHIA IS PORT OF CALL

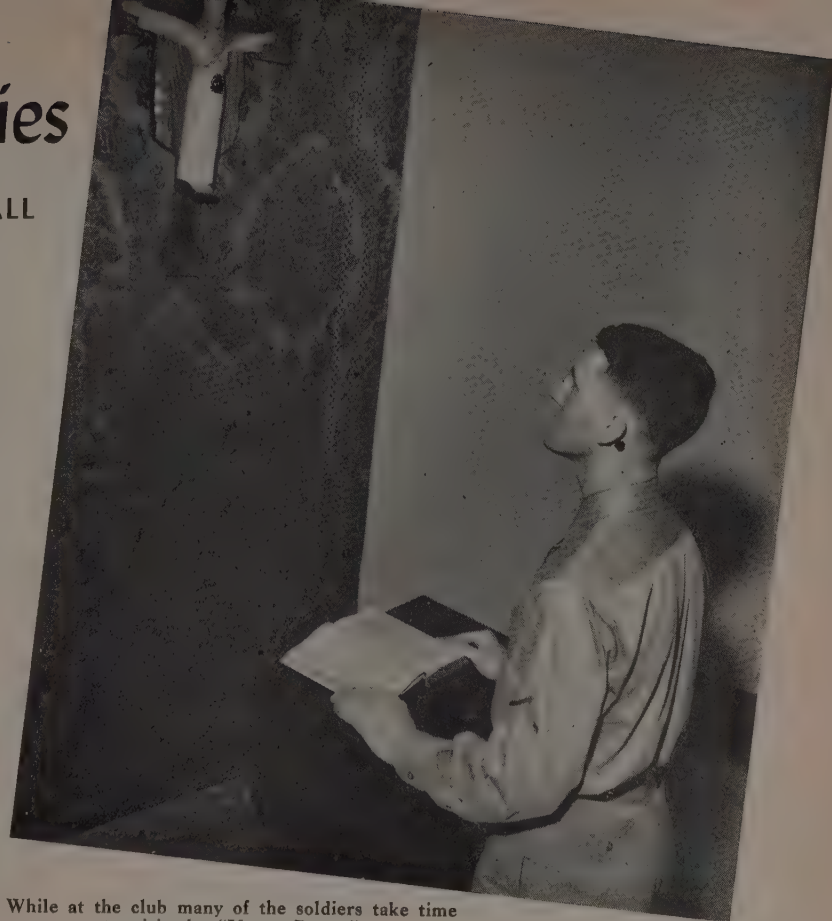
Evening" and have charge of all athletic activities.

There isn't an evening without its entertaining attractions—the sketch artist, the harmonica teacher, the square-dancing teacher, and the operator of the recording machine, all have their followings. Wednesday evening is known among the service men as "tops" because of the smart variety show. Friday evening is equally popular because a popular dance band is always on hand. Full-length feature films and boxing tournaments are additional weekly attractions.

"The Upper Room" or chaplain's headquarters sets the tone of all the work. Furnished with prayer desks, reading table and religious tracts by the Diocesan Altar Guild, it furnishes a place of retreat where they may have a clergyman's counsel or simply be still and alone.

Sunday is one of the busiest days at the Club. Men are directed to churches and places of interest and at vesper time a hymn sing is conducted by the chaplain in the auditorium.

Thus is St. Stephen's Service Club ministering to the men in the armed



While at the club many of the soldiers take time to visit the "Upper Room."

services and providing them with a place where the approach is on a deeper level than the traditional "recreation center."

Word from Australia indicates that, in addition to the four Australian missionaries in New Guinea recently listed as missing, five more, two clergy, a layman, and two women, are now known to have died. It is not true, the Australia mission authorities say, that by remaining at their posts they disregarded an order to evacuate. No such order was given. The presence of the mission staff is known to have contributed greatly to the native morale. The bishop, Philip Strong, also remained in his diocese, remarking, "Shepherds do not merely lead their sheep by the still waters."

• • •

A revised and enlarged edition of the Rev. Dr. Wm. P. Witsell's book, *Our Church* (Morehouse-Gorham, 407 pages, \$2.50), will be welcome to many who have found the earlier edition most useful for reference, and to new readers looking for a highly readable story of the Church of England and its American daughter.

The directress, Mrs. Van Hook, gathers with some of the men at the snack-bar. Since its opening last April several thousand servicemen have signed the club's register.





The traditional Christmas carol service is one of the year's most colorful events at Annie Wright Seminary. Chapel services begin and close each day's activities.



These ivy-covered buildings add grace and charm to the Seminary's ten-acre campus overlooking Puget Sound. Snow-capped mountains are visible in both the east and west.

TACOMA, Washington, in the 'Eighties was in the midst of one of those furious booms which characterized the history of many far western towns in the post-Civil War period. Rudyard Kipling who visited the adolescent city during this time commented on the fact that Tacoma was "staggering under the boom of the boomiest." Furthermore, Kipling was shown the "Female Seminary, tall, gaunt, and red," which stood between Old Tacoma and the newer town, facing the waters of Commencement Bay and the "Mountain that was God" . . . and he is said to have remarked that it was one of the homeliest buildings he had ever seen.

The school which so impressed Kipling was the old Annie Wright Seminary, American Gothic in architecture, turreted and portaled. Founded in the early days of the Washington Territory by Bishop John A. Paddock, this school was the home of ninety-four girls from Washington Territory, Oregon, and British Columbia. One girl even came from Alaska in a wagon train and was nearly a month on the way, camping out at night. The Seminary, which has served the Northwest for fifty-nine years, was named for the daughter of Mr. Charles B. Wright, a Philadelphian, whose very generous financial assistance made its founding possible.

Years passed and Tacoma grew to be Washington's third largest city. The Territory had become a State, and Bishop Paddock's mission jurisdiction,

Annie Wright Students

GIRLS AT TACOMA, WASHINGTON, SEMINAR

the Diocese of Olympia. As Tacoma outgrew the board walks and false-fronted buildings, so the Seminary outgrew the old building with its obsolete and inadequate facilities. The new Bishop, the Rt. Rev. Frederic W. Keator, brought before the trustees the absolute necessity of a modern building, and the Northwest's most promising architects prepared plans for the new school. Although Bishop Keator never lived to see his dream fulfilled, the building was opened under the diocesan leadership of Bishop S. Arthur Huston in 1924.

The Tudor building of ivy-covered red brick is situated on a ten-acre campus over Puget Sound, looking west to the snow-capped Olympic Mountains and east to the majestic Mt. Rainier. The impressiveness and charm of the structure is felt as soon as one enters the Great Hall with its high beamed ceiling and its balcony of dark polished wood; its leaded windows and its large fireplace, over which hangs a portrait of Bishop Keator. This room in which many formal affairs are held also serves in the daily informal life of students and faculty.



The school's white-tiled indoor swimming pool is a delight to would-be mermaids.

Many adjustments have had to be made in the daily life of the school. Students have met the wartime labor shortage by performing many duties in the school that have heretofore been done for them, thus learning in a very



A class project at Annie Wright Seminary. Students are finding more time for crafts and art work this year since social events have been greatly curtailed.



These youngsters are finding that feeding a mother hen and her chicks can be a fascinating pastime. This is one of the school's kindergarten projects.

Are "All Out" for Victory

RAISING MONEY IN MANY WAR FUND DRIVES



Skiing on nearby Mt. Rainier is a popular sport for Annie Wright students.

the War Chest, Red Cross, Tacoma Day Nursery, Seminary Campaign Drive, and Lenten Mite Box Offerings, have totaled more than \$4,500 from students and faculty this year. The War Bond Drive in just its first few weeks resulted in the sale of approximately \$8,000 in bonds. And each week end sees a group of resident students at Red Cross Headquarters making hospital dressings.

Large containers for metal and other discarded goods useful for war needs are gathered weekly at the school. Thus students are given an opportunity to contribute of themselves and their means to the war effort while at the same time the school endeavors to provide a normal home life where some measure of security can be found in a world torn by war.

A correlated studies program in the upper school, with a basic course in civilization, is designed to make the student aware of the cultural development of society through the ages. History, literature, art, music, and drama are tied together in the various ages through this program, and at the same time students are introduced to the

present-day achievements in scientific experimentation and accomplishment. A working knowledge of languages other than English is striven for. Through the whole study program the girls are led to an appreciation of the contributions of Christianity to our cultural inheritance.

New to the Seminary this year is Headmistress Ruth Jenkins, daughter of Bishop Thomas Jenkins, retired, of Nevada, who already has won the unquestioned confidence and devotion of the students and of all those connected with the school.

Seminary alumnae have brought credit to their Alma Mater in both eastern and western colleges. Last year's graduates were awarded competitive scholarships at Bryn Mawr, Barnard, Smith, and Finch Junior College, while others have made creditable records at Scripps, Mills, Stanford, and other western colleges.

Friends of this old school are happy now in the knowledge that the recent financial crisis which threatened to close the Seminary for a time has been safely passed. With the school "in the black" on current operating expenses and with the mortgage indebtedness for the construction of the present building now under control, "clear sailing," says Bishop Huston of Olympia, "is in sight."

• • •

Twenty-eight native African clergy were ordained within the past year in the fourteen dioceses which make up the province of South Africa.

practical way how to live simply and independently.

Response to the various financial drives within the school has been greater than ever this year—with much practice in sacrificial giving. Gifts for



Mrs. E. A. Stebbins, presiding officer of 1943 Triennial meeting.

Mrs. William Mussun, president of Ohio diocesan Woman's Auxiliary.

Triennial Will Discuss Women's World Role

THE Triennial Meeting of the women of the Episcopal Church meeting in Cleveland, October 2-9, is both a convention and a conference, with possibly more emphasis on the latter aspect.

As a convention the delegates act on certain specific matters relating to the work of Churchwomen, such as the budget of the United Thank Offering, policies or methods in regard to supply work, election of members for the national executive board of the Woman's Auxiliary and nomination of four women members for the National Council.

The Presiding Officer, Mrs. Edwin Allen Stebbins of Rochester, N.Y., and her assistant, Mrs. Wynne L. Van Schaick of La Jolla, Calif., have been elected in advance by the executive board in order to expedite proceedings at the meeting. Mrs. Stebbins and the executive board have spent many hours arranging the program, and appointing committees as soon as the delegates' names were received. This preliminary work makes available the maximum amount of time in Cleveland for conference.

The purpose of the conference side of the program is for women from every part of the country to consider together some of the world-wide issues of today and the role of Churchwomen in relation to them. As speakers, men and women whose experience and knowledge equip them to present such issues have been placed on the program.

The theme, "God's Gift and Our Task," is derived from the Forward in Service Plan of Action, 1943-44, which says in part: "The Kingdom is both a gift and a task; surely a task for men, but essentially and ultimately a gift from God."

(Continued on page 32.)

54th General Con

OUTLOOK FOR WORLD MISSIONS,

THE Presiding Bishop, H. St. George Tucker, broadcasting from Cleveland on Sunday, October 3, reaching Churchmen and others throughout the country, will sound the first note of the Episcopal Church's fifty-fourth General Convention, assembling in Cleveland on October 2.

This wartime session of the Church's legislative body bears out President Roosevelt's expressed hope that "wherever possible, America's religious bodies will hold their regular national conferences and conventions." The meeting will be stripped of all non-essentials, however, visitors dissuaded from attending, cooperating agencies and related organizations relinquishing their usual meetings, exhibitors and exhibits all absent, and proceedings condensed.

Vital importance attaches to what remains. The world-wide opportunity to advance the Church's mission, at home and overseas, has been called to the attention of Church people in the months preceding Convention and must be dealt with there.

Closely related is the call for action in regard to social reconstruction, on which the commission appointed in 1940 and headed by Bishop William Scarlett of Missouri will make recommendations. Action asked by the commission on approaches to unity, especially with reference to the Presbyterians, will be discussed, as will that of the similar commission on marriage. The retired bishop of California, Edward L. Parsons, is chairman of the first; Cameron J. Davis, bishop of Western New York, of the second.

Financial questions concerning the program of the National Council, including social, educational, and missionary work, are presented by the committee on budget and pro-

St. John's Church (below) in Youngstown, O. Bishop Beverley Tucker, (right) Convention host.



tion Opens Oct. 2

AL RECONSTRUCTION ON AGENDA

gram, Bishop Benjamin M. Washburn of the diocese of Newark, chairman.

Many similar commissions ask for action or report the progress of their work during the past three years. Each one is made up of bishops, other clergy, and laymen, representing General Convention's House of Bishops and House of Clerical and Lay Deputies. A few commissions include women in their membership.

Election of a new Presiding Bishop or provision to continue Tucker in that office is foremost in interest among matters of personnel. Election of a president of the House of Deputies has unusual interest at this convention since the late ZeBarney T. Phillips of Washington, D.C., filled that office for the past five conventions.

New missionary bishops are to be elected, probably, for Hawaii, Alaska, and Western Nebraska, and possibly for San Joaquin (west central California), Salina (western Kansas), and Puerto Rico. Resignations of diocesan bishops, for reasons of age or ill health, will include those of Pittsburgh, Alexander Mann, Harrisburg, Hunter Wyatt-Brown, Maryland, Edward T. Helfenstein, and Minnesota, Frank A. McElwain.

Because of current conditions, this convention will have less of the international aspect, as far as attendance goes, which is usually provided by the presence of official speakers or visitors from abroad. One distinguished foreigner who will be present is the Right Rev. Y. Y. Tsu, of Kunming, bishop in charge of work in southwestern free China,

(Continued on page 26.)

St. Paul's Church, Cleveland, is one of more than twenty Episcopal churches in the convention city.



Cleveland To Stress Christian Offensive

BACK of General Convention are the dioceses from which the bishops and deputies come. In the dioceses are the parishes and missions, large and small, and in each one are the men and women, young people and children, whose prayers and gifts and activities are helping to fulfill the Church's mission in the world.

To these Church people everywhere the Presiding Bishop has been addressing his call for a new Christian offensive. "The time has come," he writes, "to take advantage of some of the tremendous opportunities, which are so great and so numerous that it is difficult to select a few without doing an injustice to others." He is asking General Convention to give thoughtful consideration to the whole matter.

Vast fields in which these opportunities are waiting may be named in twenty words: China, India, Latin America, minority groups in the United States, especially the Negro, and new communities, industrial, collegiate, rural, or migrant. But the Churchman with a constructive imagination sees behind these abstract names the human needs of other human beings like himself.

Missionaries in China, native and foreign, clergy, teachers, medical workers, living cheerfully under conditions of hardship in China's seventh year of war, call for reinforcements, not to relieve their discomfort but to make possible a more extensive response to the needs they see all around them.

Nearly a million fellow-Churchmen in India, among the six million Christians of all sorts there, are calling for immediate and practical help in

(Continued on page 29.)



Chaplain F. C. H. Wild of Valley City, N. D., instructing girls on the Book of Common Prayer in Tyler Memorial Chapel of St. Elizabeth's Camp and Episcopal Holiday House of the District of North Dakota.



Folk dancing (above) on the lawn of Holiday House owned by District of North Dakota, which is located on the shores of Pelican Lake, Minnesota. (Below) Handcrafts filled many an hour at Holiday House.



Log Chapel For Campers

TWO pajama-clad ten-year-old girls greeted Miss Alice Sweet, director of St. Elizabeth's Camp, as she was leaving the chapel of North Dakota's Holiday House one evening by saying, "There are a few more minutes before the bell rings for lights out and we would like to go into the chapel to say our prayers."

North Dakota has its Church camp over the border in Minnesota, on the shore of Pelican Lake. The log chapel, built a few years ago by Douglass H. Atwill, Bishop of North Dakota, serves as the center of worship and instruction for the girls and boys who come to Holiday House and for summer residents on Pelican Lake and other lakes near by.

For the past fifteen years there has been a summer school for leadership training held at Holiday House for older "young Churchmen." St. Elizabeth's Camp for girls between eight and fourteen was established in 1940 by Miss Agnes E. Hickson, former United Thank Offering worker in North Dakota. Miss Sweet is the present worker.

The ten-day youth conference and, following that, the girls' camp, each start the day with a service in the chapel and attend a chaplain's hour in the evening.

Classes for each group are held in Tyler Chapel, with a curtain drawn to screen the sanctuary. The girls and boys arrange the benches before the fieldstone fireplace. Each year in conference and camp, emphasis is placed on recreation and fellowship. Water sports receive the largest popularity vote if they are judged by the norm of noise.

Folk dancing, hiking, and handcrafts offer the girls many hours of enjoyment while the male contingent of the Youth group prefers fishing to spatter painting or in the event that the fish are not biting, basketball or horseshoe games.



NATIVES ERECT CATHEDRAL

Christian natives in British New Guinea are proud of their cathedral (shown below), which was consecrated in 1939 and is said to be the "finest Anglican cathedral on the southern side of the Equator." It was built by several hundred natives working under one

white man and all materials used were flown in by plane.

In the photo above is shown a procession leaving the chapel of the cathedral. The latter stands on an old fighting ground which, before the missionaries came fifty years ago, was the scene of tribal fights and cannibal feasts.





Bishop Y. Y. Tsu Visiting U. S.

BISHOP Y. Y. Tsu of Kunming, in charge of work in Southwest China, has come to the United States for conference with Church authorities regarding the Church's postwar program in China. After speaking at General Convention, he will go to England.

He had an informal meeting of the bishops who are in free China, last May, in Chungking, which provided opportunity for them to discuss matters which he will now present to the Church in America and England.

Bishop Tsu has had an unusual opportunity to learn about current conditions of the Church in China as he made a trip to the occupied area last February, which took him from Shanghai to Hankow. He saw Bishop Roberts and Bishop Craighill in Shanghai only a few days before they were interned. He was impressed by the very large attendance at services. Hankow is on the battle front but in both places the Chinese clergy are carrying on as best they can.

In free China Bishop Tsu has been over the Burma Road to Tali, has visited Hua Chung College in Hsichow, and is in close touch with the new work and large opportunities in and around Kunming. He spent an interesting month in Burma shortly before the border was closed, taking confirmations for Bishop G. A. West of Rangoon. It was the first experience the diocese had had of an Oriental bishop. English was frequently used as the common lan-

guage, except for Tamil and Burmese congregations when Bishop Tsu was interpreted. Among those confirmed were an Anglo-Indian soldier under sentence of death and a sick boy in a hospital. Bishop Tsu dedicated a new church in Lashio. This formerly small and sleepy town on the Burma border had a boom in trade when China opened the Burma Road and is now a busy city, more than half Chinese.

Bishop Tsu flew from Kunming to Washington. As he is a graduate of the General Theological Seminary with a Ph.D. from Columbia, he knows much of the United States and has had several previous arrivals but always coming by boat and entering the country through the noise and confusion of the docks and waterfront. "This time," he says, "flying from Puerto Rico to Washington, along the Atlantic seaboard, looking down on forests and farms and highways, and then landing in Washington, in the midst of the city with its great airport and fine buildings, I was impressed as never before with the richness and magnificence of the country. The other foremost impression I have from the trip is the wonderful care the United States is giving its armies abroad. In India, Africa, Brazil, and Puerto Rico, the story is the same, good mess halls and dormitories, wholesome food, a reproduction of American life with comfort and health provided for in a way I never dreamed of."

I AM happy to visit my home Church in America at this time. During the past hundred years, the Episcopal Church mission and missionaries have done great wonders in China. In those years, with prophetic insight and evangelistic zeal, they have helped China on the way to build a new nation.

In Shanghai St. John's University has trained leaders in many kinds of work, and the mission hospitals have worked marvels. I have just seen the Rev. John Magee in Washington, who was formerly in Nanking. I recall how he worked for many years with T. K. Shen, who now is Bishop of Shensi. I have a deep affection for St. John's University, especially for its missionary professors, who have helped me to be a real man and a Christian minister. I remember how profoundly impressed I was by the sermons of our college president, the Rev. Dr. Francis Pott.

As a recording secretary for the Chinese House of Bishops, I have worked with Bishop William Roberts of Shanghai. He and most of his workers, though interned in Shanghai, still have radiant faith and the real Christian joy. What encouragement to us all!

Students on summer service project enjoy quiet moment before starting work with tribespeople.



Churchmen Helped Build New China

By NEWTON CHIANG

In the United States for a year at the request of the Chinese government, to represent Chinese youth and student organizations, the Rev. Newton Chiang, one of the clergy from the diocese of Anking, has arrived after flying from Chungking via India, Africa and South America. He has had many adventures in China, some of which he may tell in a later issue. Here, he wishes to pay tribute to the work of some of the Episcopal Church missionaries in China.



Presiding Bishop H. St. George Tucker welcomes the Rev. Newton Chiang to America. In this country for a year Mr. Chiang will visit Church and student centers representing Chinese youth movements.

In the past six years I have met many people from Shanghai and the other dioceses. Everywhere they go, they have helped to spread the Church. In Chungking, the Rev. Stephen Tsang, formerly of St. Paul's Cathedral, Hankow, has established a union church in our new Chinese capital, attended every Sunday by more than 500 persons, mostly influential leaders from the government or professional circles. It is a modern miracle.

Hua Chung College, formerly in the Hankow diocese, is now in Yunnan, with its president, Dr. Francis Wei, a real leader. The college is far away from such large centers as Chungking and Chengtu but is working hard, pre-

paring leaders for the new China.

Many people now in west China have spoken to me of the Rev. Robert E. Wood, now in Washington, and his good work in the diocese of Hankow. He is a modern saint in our Chinese mission field. Before the war Hankow diocese trained many Chinese lay people to be leaders, most of whom are going now to free China and are helping to build up solid work.

In Anking diocese I was ordained by Bishop D. T. Huntington, in 1928. The present bishop, Lloyd Craighill, is interned in Shanghai. His letters bring tears to my eyes, but the letters, and his own heart, are as full of Christian joy as St. Paul's Epistle to the Romans.

Bishop Robin Chen, also of this diocese, has his headquarters in Maolin, free China. In Wuhu, where Sister Constance and Mr. B. W. Lanphear have been very ill, our beloved Dr. Harry B. Taylor has gone to care for them. He is a friend of China; he has a great loving heart like Livingstone's. Thousands of people have been helped by his good work. Dr. and Mrs. John Sung from Anking are working in the Canadian mission hospital in Chungking. There are many others, far too many to mention. I remember always the Rev. Alan W. S. Lee, now in north China, through whom I entered the ministry, when he was teaching in Anking.

I teach in the Nanking Theological Seminary, now in Chengtu, and help in that part of west China. It is a British diocese. Usually I teach religious education for a term, then spend a term visiting students and young people in colleges and schools, both government and missionary, enlisting them to enter the ministry, and presenting the Student Dedication Movement, a new Christian organization in China. In summer holidays I take

(Continued on page 28.)

Students raise Chinese flag on their headquarters near borderland of Western Szechwan.



Neighborhood House Serves Ohio Miners



(Above, left) Three younger members of a Southern Ohio coal mining town. (Above) These boys' most treasured plaything is a makeshift wheelbarrow. (Left) Bishop Henry Hobson at the entrance to a coal mine. Young people (below) enjoy a quiet hour of study and reading at Christ Neighborhood House.



OHIO is so rich in agricultural and other natural resources that one does not at first think of coal mines but the coal mines are there. Half a dozen little coal communities around Carbondale in southern Ohio are not overactive at present, many of the population having gone away to earn more in larger industrial centers, but even the smaller places still have many children and young people who will grow up without any religious teaching whatever unless someone makes an effort to provide for them.

Christ Neighborhood House, a

diocesan center in Carbondale, is doing just this. Without a church (the nearest is twelve miles away) and without any resident clergy, Eleanor E. Gifford, in charge of the Neighborhood House, not only carries on activities there but reaches out to three or four other forlorn little places, teaching religion in the country schools and working with children and young people from preschool age to college. Vacation Church schools open a world of ideas to them. Occasional sight-seeing tours to the nearest larger centers provide breathless new experiences, such as riding in

an elevator. Indirectly the mothers are helped too, through their children, who bring home new ideas about God, and suggestions about hygiene.

Perhaps most important of all, Miss Gifford feels, is the work of leadership training. The young people are charming and responsive but have few opportunities for group contacts. In the Neighborhood House, which is an old lodge hall, through a Girls' Friendly Society and other group activities, they learn how to meet people, how to work and play with children and with older girls and boys.

CHURCHMEN in the NEWS



Wide World
Dean Virginia C. Gildersleeve of Barnard College is one of America's foremost women.

H EADING America's Alaskan defense forces today is Lieut. Gen. Simon Bolivar Buckner, Jr., Churchman, to whom must go most of the credit for driving the Japan-

ese out of the Aleutian Islands. Born near Munfordville, Ky., fifty-six years ago Gen. Buckner, after two years at Virginia Military Institute, was approved for appointment to West Point by President Theodore Roosevelt in 1904. He was graduated as a second lieutenant of infantry four years later and soon saw active service on the Mexican border and in the Philippines. He learned to fly in 1918 and at about the same time became interested in tanks, becoming one of the earliest exponents of mechanized warfare.

Gen. Buckner attends Church services in Alaska whenever possible and recently placed a plane at Bishop Bentley's disposal so that he could visit military posts in Alaska and keep in contact with chaplains.

High on the list of American educators is the name of Virginia C. Gildersleeve, dean of Barnard College since 1911. Under her guidance Barnard has grown in size and influence and today its thousands of graduates are actively engaged all over the world in the professions, in



Intern. News
Lieut. Gen. Simon B. Buckner riding a Navy PBX plane in Alaska.

business, in the armed services and in the home. At present Dean Gildersleeve is touring Britain as a guest of the Information Ministry. Born in New York on Oct. 3, 1877, she was graduated from Barnard in 1899. She received a master of arts degree from Columbia in 1900 and the degree of doctor of philosophy in 1908. She is a communicant of St. Paul's Chapel at Columbia University.

Missionaries Saved the Day in China

It was the missionary who never harped on white superiority and the privileges of unequal treaties, who refused to cling to the precarious safety of the treaty ports and boldly ventured into the interior, where he met the Chinese dragon in his lair. The two got on rather well. When the great test of the Japanese invasion came along, the missionary did not run away. As city after city was engulfed, he stayed with his flock, performing acts of quiet heroism that earned him the praise of Christian and heathen Chinese.

"Those missionaries have plenty of grit," a Chinese businessman told me. "They haven't been afraid of getting

right into the mess and didn't squawk when they got their fingers dirty." I've had these views confirmed by hundreds of Chinese. It seems to me that the foreign missionary is largely responsible for the continued respect the average Chinese has today for the white man.

But the plight of the missionary has become acute in another way. In my recent travels through Free China I have met many of them in small towns and outstations, and have spent many a night in a missionary house. The conditions to which these good people are reduced are shocking. It is the same story wherever you go; their salaries have been left far behind by the

rapid inflation of Chinese currency.

Missionaries are now exposed to downright poverty. They have sold whatever they could spare, bicycle, typewriter, radio, silver, second suit of clothes. They cannot afford to buy enough meat, enough fruit, enough milk, and the lack of vitamins is beginning to tell. Their clothes are worn ragged. Cut off from the world, they are unable to receive any books or magazines from home. Some of them dream of going home, just for a rest, but as one of them modestly put it, "missionaries generally have an instinct to stick by their job."

—Ernest O. Hauser in the *Saturday Evening Post*.

54TH GENERAL CONVENTION OPENS OCT. 2

(Continued from page 19.)

For the Junior and Primary Ages

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Mrs. John Loman, Director, Children's Music, Commission on Music, Diocese of Pennsylvania, says: "For about one year I have studied and tested it and I gladly and unhesitatingly recommend it for primary and junior grades in our church school."

The price of THE HYMNAL FOR BOYS AND GIRLS, in quantities of 12 or more, is 90 cents. Words only edition is 45 cents.

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assistant to Bishop Ronald Hall of Hongkong. Bishop Tsu, a graduate of the General Theological Seminary with a Ph.D. from Columbia University, brings messages and information from the House of Bishops in China.

The convention hall is in the Euclid Avenue Baptist Church where the main auditorium has ample space for the House of Deputies and for joint sessions of the two houses. A smaller auditorium will accommodate the House of Bishops. The official opening service is the celebration of the Holy Communion at 7:30 Saturday morning, October 2, in Trinity Cathedral. The Presiding Bishop's broadcast, above mentioned, comes at ten a.m. eastern wartime on Sunday, October 3, over the Columbia network. It is the first of the 1943-44 series in the Episcopal "Church of the Air."

In his welcome to General Convention Bishop Beverley D. Tucker of Ohio—a brother of the Presiding Bishop—writes: "While it is a deep regret to us that circumstances will

curtail the scale and manner of our hospitality, we believe that we express the wish of our guests, at a time when the leadership of the Church at its best is needed, in planning not primarily for social entertainment nor for pomp and ceremony, but in providing accommodations for the House of Bishops, the House of Deputies, and the Woman's Auxiliary to take counsel together of the things pertaining to the Kingdom of God."

FORTH QUIZ

Answers to questions on page 3.

1. In Trinity Cathedral. Page 18.
2. \$6,400. Page 10.
3. A bullock cart. Page 6.
4. Waves, sailors, radio students, metallurgists, army engineers. Page 8.
5. To confer with Church leaders on Church's postwar program in China. Page 22.
6. Lieut. Gen. Simon B. Buckner. Page 25.
7. Coal miners and their families. Page 24.

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Kalendar



Mrs. Theodore Roosevelt, Jr., wife of Brig. General Roosevelt, now in Africa, lights a candle on the Altar Shrine of Christ Episcopal Church, at Oyster Bay, N. Y., in honor of members in the armed forces. Mrs. Roosevelt recently returned from London after more than a year's service with the American Red Cross. Fourteen members of the late President Theodore Roosevelt's family are in the military services. Press Assoc.

Chaplains Prove Worth in Stress of Battle

From U. S. Army headquarters in Australia, Chaplain Luther D. Miller writes to the Rev. Dr. Henry B. Washburn of the Church's Army and Navy Commission: "As the chaplains of the combat troops come under my supervision I have visited them in the jungle and on the beaches, and have observed with pride the grand work they are doing. In the stress of battle they proved a power of spiritual strength.

All commanding officers are lavish in their praise. It would do your heart good to hear the combat troops compliment the men of the Corps. The chaplains have suffered privations, they have gone days without sufficient sleep, they have lived in swamps for weeks at a time, they have cut and slashed their way through the most cruel jungle in the world in order to bring the solace of the Church to men of their units."

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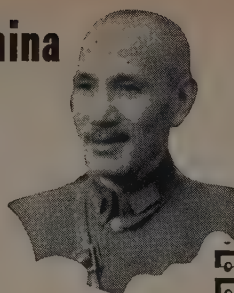
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A nation cannot be Christianized by evangelizing only its cities, says Captain Earl Estabrook, national director of Church Army. Churchless rural communities, he points out, underprivileged in medical care, in sanitation, in education and in religious leadership, are apt to become crime-breeding areas. "The work of young Church Army missionaries in these isolated spots," he declares "is a service rendered direct to the nation as a whole."

Churchmen Helped Build New China

(Continued from page 23.)

college students to do some service projects among the tribes in the remote borderland, or to help wounded soldiers, or backward villagers, or in youth camps.

Episcopal Church missionaries during the last hundred years were men and women of vision and courage. They did a great work and the work was well done. Now a new young China is in the making, a challenge to the American Episcopal Mission. Men and women with vision and courage should pray and decide to go on with the new work.

• • •

Men and women now at work under the Home Department of the National Council, supported wholly or in part through National Council funds, include: 15 bishops; 285 other clergy, of whom 5 are in war industry areas and 9 are college chaplains; 47 Indian catechists in South Dakota and 15 other laymen; 115 women, of whom 5 are in war industry areas and 11 are college workers.

• • •

The Rt. Rev. T. K. Shen, Chinese bishop of the western missionary district of Shensi, sends word through the China mission treasurer, Mr. A. J. Allen in Kunming, of his gratitude for \$500 received through the Presiding Bishop's Fund for World Relief. Mr. Allen adds, "Bishop Shen is doing a great piece of work. Cut off as he is now from his main source of support, we must give him all the help we can."



Communicants of St. Mark's Church in Louisville, Ky., participating in an outdoor Sunday morning service on the church lawn. These services, an innovation, were held during the summer months, and were followed by an old-fashioned basket picnic dinner. The Rev. William H. Langley, Jr., is rector.

Christian Offensive Stressed

(Continued from page 19.)

achieving their dream of making all India Christian, a dream that seems remote in a land where hardly one person in sixty is Christian now, and yet if each Christian there would win only one other each year, the dream could come true in six years.

Although Latin American countries are counted Christian, the ministrations they receive are utterly inadequate to their needs, according to the judgment of missionaries who have lived there for years. The chief aim of the Episcopal Church in these countries is to continue and expand the work so well begun in the past fifty years, of developing a native ministry and native leadership, Brazilian, Cuban, Haitian, Dominican, Puerto Rican, Mexican, and British West Indian.

Among the 13,000,000 Negroes in the United States—10,400,000 of them living in the South—only 5,000,000 are reported as having religious affiliation of any kind. "The field of opportunity with the Negro race," as one observer has said, "is absolutely unlimited." In the new missionary program which the Presiding Bishop envisions in the immediate future there is a large place for expansion of work by and among Negroes, chiefly on a coöperative basis with those dioceses where Negro population centers.

The whole North American population is on the move today. Millions have changed and are changing their places and conditions of living, and these changes have created social, moral, and religious problems of inconceivable magnitude. The Church must go to these people, and already is doing so in a goodly number of communities. "Democracy" of itself is not enough; it must be a Christian democracy. The Church's missionary program is a vital element in the future of the nation and the world.

• • •

How to Grow Vegetables. Speaking of "Victory Gardens," Mrs. D. D. Taber, field secretary on the national staff of the Woman's Auxiliary and now on a leave of absence in South Carolina, recently sent a telegram which, either by intention or accident, omitted punctuation. It ended: "All my efforts now devoted to making vegetables grow with love and good wishes."

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Other parishes sending in new names and renewals include: Grace, Hutchison, Kan.; St. Phillip's, Joplin, Mo.; St. Alban's, Sussex, Wis.; St. Bartholomew's, White Plains, N.Y.; St. Chrysostom's, Wollaston, Mass.; St. James', Lancaster, Pa.; Christ, Waukegan, Ill.; St. Thomas', Greenville, R. I.; Christ, Joliet, Ill.; Holy Comforter, Sumter, S. C.; St. Mark's, Fort Dodge, Iowa; St. Thomas', Sioux City, Iowa; Christ, Allendale, N. J.; St. Luke's Cathedral, Orlando, Fla.; Trinity Cathedral, Cleveland, O.; St. Paul's, Columbia, Pa.; St. John's, Johnson City, Tenn.; All Saints'-by-the-Sea, Santa Barbara, Cal.; Trinity, Coatesville, Pa.; St. Paul's, La Porte, Ind.; Emmanuel, Hastings, Mich.

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An unkind word falls easily from the tongue, but a coach with six horses cannot bring it back.—Chinese proverb.

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G. M. Reese Helps Federal Council

The Rev. Gordon M. Reese of Houston, Texas, has been released for six months by the Army and Navy Commission of the Episcopal Church at the urgent request of the Department of Evangelism of the Federal Council of Churches. Mr. Reese will work for the Federal Council in the Eighth Service Command Area which includes Texas, Oklahoma, New Mexico, Louisiana, and Arkansas. The Army and Navy Commission of the Episcopal Church will continue to provide his salary and the Department of Evangelism will care for his travel expenses.

While serving with and for the Federal Council of Churches for the next six months he will continue to make Houston his headquarters. He will help in the preparation for and the holding of Preaching Missions under the auspices of the Department of Evangelism and the General Commission on Army and Navy Chaplains.

To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.

—*Archbishop Temple*

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Captain Thomas B. Thompson, left, Chief of Chaplains of Third Naval District, accepting a volume of the Phonograph Record Library of Sacred Music which the Rev. E. G. Harris, center, assistant rector of the Church of the Ascension, New York, is presenting. The Rev. Carl V. Herron, executive secretary of the Servicemen's Council of the Federation of Churches of Greater New York is on the right.

D. M. Wright Aids College Society

The Rev. Charles H. Cadigan, president of the Church Society for College Work, has announced the appointment of Donald Murray Wright as new executive director of the Society. He replaces Lt. Charles Thomas, former director, who has entered the Navy.

A graduate of the Harvard Engineering School in 1923, Mr. Wright when on the Vestry of Christ Church in Cambridge, Mass., became committed to the idea of more active lay leadership in the Church. It is the story "of one's avocation becoming one's vocation," for in 1940 Mr. Wright was asked to go to St. George's Church, New York City, to be executive assistant in charge of all business matters.

He comes from a family which has been identified with the Church in many ways. In his family are two Bishops; his grandfather was senior warden of Christ Church, Cambridge; and his father treasurer of that same church for many years.

Small draughts of knowledge lead men to atheism, but deeper draughts bring them back to God.—Sir Francis Bacon.

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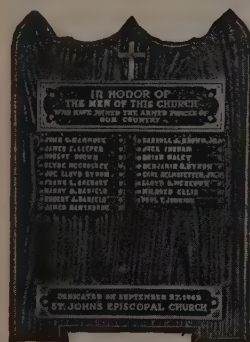
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Triennial to Discuss Women's Role

(Continued from page 18.)

Lectures on Spiritual Resources, placed at the first hour in the program, "are in answer to a deep need for a restatement of the bases of our faith, and for instruction in ways of appropriating it to our daily living," writes Mrs. Charles E. Griffith of Glen Ridge, N.J., as chairman of the program committee.

The world in which we live is the second concern of the program. "What is our responsibility as Christian citizens for our own country, for the world at war, for the postwar world? Addresses on Christians and World Order, on the American Scene, on the World Church, will help answer these questions realistically. A panel discussion on the American Scene, and a symposium on missionary enterprise in the postwar world will relate the work of the Episcopal Church to the Christian movement at home and overseas."

How to keep the organized work of Churchwomen from being crowded out by war demands, and how, at the same time, to be aware of new opportunities for service and new forms of activity, are problems to be considered.

One of the speakers is Miss Hilda W. Smith of Washington, D.C., from 1933 until this fall director of the workers' service program for the WPA, a woman of unusual contacts among women in industry, the subject of her talk. Among other women speakers are: Dr. Wu Yi-fang, president of Ginling College, Chengtu, China; Miss Ella Deloria of New York, one of the country's really "hundred per cent" Americans as she is a Dakota Indian; Mrs. Stephen K. Mahon of Toledo, Ohio, a director of the Girls' Friendly Society.

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(Continued from page 7.)

you alone can save this poor little calf. The cow will not give it milk. It will die if it has no milk today. Two years ago the same thing happened. Then your Christian teacher read a few verses from your holy book and said a prayer. At once the cow gave milk and the calf was saved. Won't you please save this tiny calf?"

You could have knocked me down with a feather. I did not know what to do. Mrs. Aaron looked at me and I at her. Of course I did not want to accept defeat. I put my hands on the calf's head in a solemn way and said the Lord's Prayer.

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The woman fell at our feet and said, "We knew that your God could do it." Then I said, "Why not believe in that God?" She said, "Some day I will." To her, the rescue of the little calf seemed like a wonderful miracle, and so it was, but as she learns more about God she will discover how often He uses human beings as His agents.

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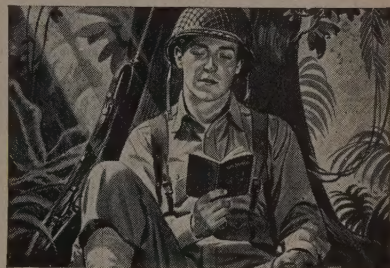
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THE UPPER ROOM
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American soldiers stationed nearby were among those welcomed at recent centenary celebration of diocese of Antigua, held in St. John's Cathedral, Antigua, B.W.I. L. to r., Bishop C. B. Colmore, Puerto Rico; the British Governor, Sir Douglas Jardine; the Commanding Officer of the U. S. base, Col. George Kraft; and Bishop George Hand, Antigua.

Leaders Abroad

I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions both to the lands they serve and to the cause of good will for America. Everywhere I went I found American colleges, schools, hospitals, and churches, many of them supported by the churches of this land. I found American missionaries, men and women, exerting a leadership—a human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but of our own United States.

I asked people in every land whether they were not resentful that these foreigners should come to their country. The answer was universal enthusiasm for what American missionaries have done and for the lives they lead. . . . As individuals they have exercised qualities of leadership in tiny villages and remote spots throughout the world. Their kindness is proverbial. They have brought with them a high standard of health, of cleanliness and medical care. They have brought also a standard of character that has helped to awaken in age-old, habit-ridden communities a new sense of self-respect and well-being.

The missionaries themselves are leaders—but that is not all the point. They teach the people to provide their own leadership.—*Wendell L. Willkie*

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